

THE
COMPANION, OR SPIRITUAL GUIDE
AT THE
ALTAR,
CONTAINING

Prayers, Ejaculations, Meditations,
AND
The ORDER for the ADMINISTRATION
OF THE
LORD's SUPPER:

According to the Usage of the Church of ENGLAND:
DIRECTIONS AND DEVOTIONS
AT
The LORD's TABLE, and at HOME,
AFTER
RECEIVING the SACRAMENT.

AND
AN INTRODUCTORY DISCOURSE
EXPLAINING
The NATURE and END of this SACRAMENT,
AND THE
Obligations we are under to receive the LORD's SUPPER.

BY
A CLERGYMAN of the Church of ENGLAND.

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T H E
I N T R O D U C T I O N.
C O N T A I N I N G

The NATURE and END of this SACRAMENT, and
the Obligations we are under to receive the LORD's
SUPPER.

THE nature and *end* of the LORD's SUPPER are collected from many particulars:

I. The words of the institution, *This is my Body: This is my Blood—Do this in remembrance of me*, says Christ: and the whole discourse of St. Paul, concerning this sacrament, teacheth us to consider it as a *divine feast*, instituted and appointed by the Lord Jesu, in commemoration of himself; in which Christ himself is the food provided for us; and will strengthen and increase us in all goodness; provided we feed on him, or on that spiritual nourishment, by faith with thanksgiving. Then we shall find a new life and spirit come into us, and we shall wax strong in the Lord, and in the power of his might.

II. We are also to consider this sacrament, as a feast upon a sacrifice, wherein we are more particularly to commemorate the death of our Saviour, *who gave himself for us an offering and sacrifice to God*, for a sweet smelling favour. In this holy action we set forth that sacrifice for us, and our thankful remembrance of his love, and our high esteem of those benefits, which he hath purchased for us with his bloody death. Thus we *shew forth the Lord's death till he shall come*; and preserve the memory of his great goodness; and celebrate the memory of those divine benefits he hath obtained for us.

III. Here also we make a solemn profession of the Christian faith, and declare ourselves to be the disciples and followers of Christ, to whom we join ourselves in fellowship, as members to their head. We declare, by

this action, the entire assent of our minds to the truth of all that he preached, when he was in the flesh. For St. Paul says, that the *cup of blessing, which we bless, is the communion of the blood of Christ; and the bread which we break, is the communion of the body of Christ.* Therefore, St. Basil writes; “That the reason of eating the “body and drinking the blood of Christ, is for a commemoration of his obedience unto death, that they “who live, should not henceforth live to themselves, “but to him, that died, and rose again.”

So that we must remember, when we are preparing for this holy feast, that we are going to consecrate ourselves anew to the obedience of Christ unto death, to renew our protestations of friendship with him, and to confirm the covenant, that is between us: utterly to disclaim all enmities, and opposition to his will; and to renew our promise, never to forsake or deny him; and to vow, in a most solemn manner, that we must from henceforth live unto him, and not unto ourselves, and serve him in sincerity and truth all the days of our life.

IV. This sacrament is to be considered likewise as a feast upon a sacrifice for him; wherein we profess our belief, that *God so loved the world, that he gave his only begotten son to be a propitiation for our sins, through faith in his blood.* The cup, which is here administered, *is the new covenant in Christ's blood, which was shed for the remission of sins, and assures us of forgiveness through his blood.*

Thus, after the *bread and wine* are deputed by holy prayer to God, to be used for a commemoration of Christ's death, though they do not cease to be what they were before; yet, they become something, which they were not before consecration: They become visible signs or pledges of that inward and spiritual grace, which they are appointed by Christ himself, to represent; which grace is no less than the *body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.* For they have a real feast and portion given them in the death and sufferings of the Lord Jesus; whose body was broken and blood shed for the remission of sins. They truly and indeed partake of

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the virtue of his bloody sacrifice, whereby he hath obtained an eternal redemption for mankind. And it is the nature and office of these sacramental pledges to assure us of the good will of God, and of his truth in fulfilling his gracious promises. He engages to be faithful to us in giving them, as we engage ourselves to be faithful to him in receiving them. God bids us believe that we shall *be accepted in his beloved*: and he does after put us in possession of all that, which the gospel promises, and the sacrifice of Christ upon the cross obtained for us: no less than mercy, grace, and peace; remission of sins; the power of the Holy Ghost, and eternal life.

V. This sacrament is also a bond of union amongst christians. They, who believe in one common Saviour, and partake of the same sacrifice, will never forget the duty of that lesson, *Beloved, if God so loved us, as to give his only begotten Son, to die for our sins, we ought also to love one another.*—The sacrifice here offered is declarative of christian unanimity, knit together in a firm and inseparable charity. For, when our Lord took the bread which is knead together, and made up by the union of many corns, and called it his body, he thereby denoted all christian people; In the same manner, when he took the wine, which is pressed from many grapes, and gathered together in one cup, and called it his blood, he also denoted his flock, or the congregation of the faithful, joined by the mingling together of an united multitude.

Therefore, when we partake of the table of the Lord, let us consider, that as we are thereby made one with Christ, so we are joined in close union one with another: and let us remember when we are preparing to receive this heavenly banquet, that as we are going to commemorate the dearest love of our Lord, and to profess our love to him; so we at the same time, engage to love all the members of that body, of which Christ is the head: that we there enter into covenant one with another, as well as with Christ, by eating of the same bread, and drinking of the same cup, never to be unreconciled unto each other, and never to hate, revile, injure,

backbite one another, or fall out any more; but to live for the time to come, in the peace of God, and in unity and godly love. As this is the effect of receiving the sacrament of Christ's body and blood; if it heals the breaches made amongst the faithful, and promotes christian love and charity; if it nourishes a loving kind disposition of mind, and keeps the soul free from all base selfishness and covetous desires; the oftener any one goes to the Lord's table, with a true penitent heart and lively faith, the better christian he will grow.

For this reason our blessed Saviour instituted this sacrament, not for the rich and mighty, but for the poor and weak also. He invites all states and conditions, and promises to receive them without distinction, provided they do love one another, with a sincere heart, and unfeigned affection. Here the great are taught and engaged not to scorn them of low degree; and the poor are engaged not to envy the great. The rich are called upon to be merciful and liberal: the poor and needy to be thankful and contented. The learned and wise not to despise the ignorant and weak: and the weak not to judge the strong: but all to live together, as loving brethren, and members of the same body. That so, *they may have the same care one for another.* *And whether one member suffer, all the members may suffer with it; or one member rejoiceth, all the rest may rejoice with it.* That as there is *one Lord and one Spirit, and one Baptism, and one Hope of our calling; so the multitude of believers may be of one heart, and of one soul.* That *we may all speak the same thing, and that there be no divisions amongst us; but that we be perfectly joined together in the same mind, and in the same judgment: and that we may with one heart and one mouth glorify God, even the father of our Lord Jesus Christ.*

To sum up all that has been said, concerning the *nature, end and use of this holy sacrament,* we must acknowledge and believe it to be an holy feast, in commemoration of our Lord Jesus Christ, especially of his death; in which we, on our part, make a solemn profession of his religion, as delivered to us, and contained in the holy gospels, and tie ourselves in the strictest covenant

covenant to follow him unto death, and to live in love and charity with all our christian brethren. On the other part, Christ makes a representation of his dying love to us, and confirms the continuance of it, giving us pledges that he will make us heirs of all the blessings, which were the purchase of his body broken, and his blood shed for us. So that, when the minister gives the *bread* and the *cup* to us, we should receive them as tokens and assurances, given by Christ, of his continued and everlasting love and affection: and when we take, eat and drink that, which he gives us, we should receive it with resolutions to continue his faithful disciples, in hopes of that eternal life, which God hath promised to them, that believe in Jesus Christ, whom he hath sent into the world to save sinners.

Having considered the premises, it will be no difficult matter to shew, that it is the duty of all christians to communicate at the Lord's table. It was not instituted and ordained for the benefit of one church or nation, or for any peculiar state and condition of men; but for all that call upon the name of the Lord, through Jesus Christ our Saviour, who in his invitation to this feast, makes no exception, but extends his promise of its benefits unto all: *Come, says the blessed Jesus, unto me, all ye that travel and are heavy laden, and I will refresh you.* And, the Author of our Salvation, knowing how difficult it is for man to be drawn to any thing by mere invitation, and that the devil, who tempted our first Parents to eat the forbidden fruit with so great success, was always diligent to prevent their posterity from receiving the means of grace and salvation, and, by assuming the form of an angel of light, to dissuade well-disposed christians, by scruples and groundless fears, to reject so kind and loving an invitation, he has backed it with a special command;—*Take, eat; this is my body, which is broken for you---Drink ye all of this, for this is my blood shed for you.---Do this in remembrance of me. For, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. But, whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

It is, therefore, beyond conception, why so many excuse themselves, or rather seek for excuses to keep them from the communion of the body and blood of Christ. There is nothing which Christ enjoins with more solemnity and positiveness than this sacred action. Consequently, if we confess ourselves obliged to perform his other commands, there can be nothing invented by men sufficient to excuse us from obedience to this command—*Do this*—A command, whereby our love and affection to Christ Jesus, our ever-blessed Redeemer, is tried and proved in a most particular manner. For, as the only reason why we should *do this*, is because he would have us; so the doing of it is a piece of pure obedience, arising wholly out of our respect and affection to him and his injunctions, who laid down his life for us; instituted and ordained to keep up the memory of our Saviour, and to perpetuate his love to the end of the world.

Thus, the oftner we receive the body and blood of Christ, we shew forth the Lord's death till his coming again, and approve our title to the covenant in Christ Jesus; because it is a peculiar mark of a christian, a mark proper to him alone; who is moved to this, not by nature, and the common light of mankind, but purely by his religion and devotion to his Saviour. For there is no part of divine worship, in which he is interested so much as in this. It is more properly a christian worship, than any other part of his duty. All the world confess that they are in duty bound to pray to God, to praise him, and to give him thanks; but to know him and acknowledge him through Jesus Christ, and to give him thanks by *doing this*, belongs only to believers in the Son of God.

The primitive christians were so well convinced of this truth, and of the necessity of frequenting the Lord's table, that they never met to perform the duty of prayer, but they communicated by *doing this in remembrance* of the death and passion of our Saviour Christ; and as long as we have any need to grow in the grace of our Lord Jesus Christ, to encrease in strength and power, to resist and conquer all temptations, and to perform our several duties; to renew the sense of our obligations to God, and

and to bind ourselves faster to him; to heighten our love and gratitude, and to stir up light and joy in God our Saviour; so long it will be necessary to *do this*, 'without which we can't obtain those great ends and purposes.

For by these outward signs, instituted and ordained by Christ himself, we express our hearty consent to the new covenant, made by Christ, in his blood; and engage ourselves to stand on the terms and conditions of it. So that it is the same, as if we refused to be of Christ's religion; should we refuse or wilfully neglect to come to this holy communion. He that made the new covenant with us, made these outward rites and solemnities, to be instruments of stipulation, whereby they, who are willing to enter into that covenant, and to be of that religion, should express their agreement and submission to it; and openly declare that they acknowledge Jesus to be the Lord, and that they will perform due obedience to every one of his commands.

The command also includes a frequent repetition of the act of *doing this*; as *often*, says Jesus, *as ye do it*. When we have once done it, we are to signify our continuance and stedfastness in that religion, to which, by these means we have joined ourselves, by the repeated use of the same means. He that has put his hand to the plow, will never reap the fruits of his labour, should he draw back: neither can we hope to enjoy the benefits of this sacrament, if we absent from the Lord's table, upon any pretence whatsoever. They live, as if they repented of the contract, which they had made, and renounced our blessed Saviour, who imagine it sufficient to partake of this sacrament once or twice in a life-time: for Christ made the *doing this* a special evidence and ratification of our devotion to him and his service.

To which if we add all the other purposes and ends, for which the sacrament was ordained, they would still make it appear more obligatory and necessary, that we should frequent the holy communion of the body and blood of our dear Redeemer; if either the will of Christ, his special command, the practice of all true believers, our own wants, our respect to the christian religion, or the great benefits we are intitled to by *doing this* in remembrance

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remembrance of the author and finisher of our faith, can make us consider and judge any thing so.

But if we ask, where are the persons whom our Lord invites and calls to this holy communion? It is answered, they are ALL, who are baptized into the name of the Lord Jesus, and seriously believe his religion; they that take upon themselves to make good that promise, vow, and covenant, made in their name, when they were baptized. They are the persons, who are invited, and acceptable at the holy table: and of whom Christ will take it ill, should they, on any pretence, absent themselves. Therefore, don't entangle yourselves in endless doubts and scruples about the qualifications required in those, who come to the Lord's Supper; but be satisfied with an examination of your own heart by the following plain and certain rule.

Do you believe the gospel of Jesus Christ to be the truth of God? Do you consent to be governed by his laws? Do you remember, and will you stand to the vow that was made in your name, when you were baptized? Are you desirous to renew that covenant in the manner described? Do you value his favour and grace declared in his precious promises above all earthly things? Would you partake of his holy communion, that you may commemorate your Saviour's dying love; that you may own and acknowledge him to be your Saviour, and that you may devote and unite your hearts unto him in stricter friendship; that you may bind yourself in the bond of peace to all your brethren, and that you may receive more of his grace and greater assurance of his love, as the most invaluable blessing? Then lay aside all your fears, and humbly approach unto him, to render him the sacrifice of praise and thanksgiving, and to receive fresh tokens of his unchangeable love, good will and affections.

In a word, if you do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and inclined to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near to the holy table with faith, and you will receive the holy Sacrament to your comfort.

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SPIRITUAL GUIDE at the ALTAR.

A PRAYER for a worthy Participation of the CHRISTIAN SACRIFICE, to be said as soon as Sermon is ended, kneeling upon your knees, if health will permit.

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

ALMIGHTY Lord and King of glory, who of thy great mercy didst send thy only begotten Son, that, as by man sin had entered into the world, and death by sin, so he who had been in the bosom of the Father from the beginning, might be born of a woman, and being made under the law, might condemn sin in the flesh; and that they, who in Adam died, might in Christ be made alive. Even in that Christ, who conversed in this world, gave us the gospel of salvation, brought us out of darkness unto the knowledge of the true God; who purchased to himself a peculiar people, a royal priesthood, an holy nation; who has instituted memorials of his saving passion, those divine and heavenly mysteries, the unbloody sacrifice of his most precious body and blood, for our sins; and hath, by his apostle, St.

Paul, commanded, that as oft as we eat the bread, and drink the cup in the LORD's SUPPER, we must shew forth his death till his second coming to judge the world; who himself declares, That except we feed on the flesh of the Son of man, and drink his blood, we can have no spiritual life in us; that who so feeds on his flesh, and drinks his blood, hath eternal life; and he will raise him up at the last day; that his flesh is meat indeed, and his blood is drink indeed! that it is the Spirit who quickeneth, the (natural) flesh profiting nothing; and that the words which he spake, concerning this divine and heavenly mystery, are spirit and life.

I, thy unworthy servant, do most humbly beseech thee, thou holy of holies! that thou wouldest evermore give me this bread; this hidden manna, that giveth life unto the world;

world; and that thou wouldest freely admit me to drink of the cup of Salvation, the fountain, which thou hast opened for sin and for uncleanness; even the precious blood of Christ, who thro' the eternal Spirit offered himself without spot to thee my God, to purge my conscience from dead works, to serve thee all the days of my life.

Enable me, therefore, to try and examine myself, that with a true penitent heart, and a lively faith, I may receive the holy sacrament; that I may spiritually eat the flesh of Christ, and drink his blood; that I may dwell in Christ, and Christ in me;

and that I may be one with Christ, and Christ with me; so that I may not be found unworthy to come to this holy table; that I may not be found guilty of the body and blood of Christ my Saviour; nor eat and drink a judgment to myself; not considering the Lord's body; but receive it to my great and endless comfort, according to the institution and intention of the same, by thy Son Jesus Christ, my Lord and Saviour; in whose name and words, and through whose merits, I offer up these my imperfect prayers, saying, as he has taught me,

Our Father, &c.

DIRECTIONS.

It is very common for young communicants, especially such as are most serious and thoughtful, to be disturbed and troubled, and in such disorder and confusion, that may prevent a ready finding out of these prayers, and in some sort distract his devotions: but let him endeavour to amend what he shall observe to be amiss, as soon as he has an opportunity of another communion; and though, after his best endeavours, he should always find room to lament his defects and difficulties in the performance of this, as well as other duties of religion; yet let him not fear that any involuntary failings or infirmities will ever rise up in judgment against him. Let us do our duty, as well as we can, and though it may not be done so exactly, as we could wish, we have GOD's word for it, that he requires no more of us: in which we ought to trust, and rest secure, laying aside all fears and despondencies.

RUBRICK.

Then shall the priest return to the LORD's TABLE, and begin the Offerory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

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DIRECTIONS.

When the priest reads these sentences, and the person appointed to collect the alms goes round the congregation, attend seriously to each sentence, and by some such meditation, as here followeth, devoutly apply the same to your ownself.

Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. St. Mat. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break thro' and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break thro' nor steal. St. Mat. vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. St. Matt. vii. 12.

Let your Light so shine, &c.

May God so enlighten me with his grace, that I may live as becomes a christian, and by my example draw many from error unto the way of truth.

Lay not up for yourselves, &c.

Where the treasure is, there will the heart be also. Every earthly treasure fadeth away. The treasure we are to seek is incorruptible and eternal. That treasure is in

heaven. Let it be my care to purchase it with faith, obedience, and prayer.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. St. Matt. vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore him four-fold. St. Luke, xix. 18.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

Whatsoever ye would, &c.

O God, whose mercy is over all thy works, inspire me with a true sense of justice towards all thy creatures.

Not every one that faith, &c.

I am convinced that faith without works is dead; and that it is necessary for man to

to shew his faith by his works.

Zaccheus stood forth, and said, &c.

I will endeavour to imitate Zaccheus in my charity towards the poor, and in making restitution to those whom I have injured.

If the priest should be obliged by the length of time employed in collecting the offerings, or alms of the congregation, to read more sentences, it will be easy for you, after this manner, to draw from each of them some pious ejaculation, or application. When the bason, or plate, is banded for thine alms and oblation, don't let it pass without putting something into it.--Remember the widow's mite. Give according to thine ability; and give it chearfully; not out of ostentation, or in hopes of meriting God's favour thereby; but with all humility and obedience to the command of him, who made us, preserves us, fills us with all good things, and has heaven in store for those, that love him and keep his commandments. Besides, how can any one join in that part of the prayer for the church-militant, wherein we beseech God to accept our alms and oblations, if he does not contribute to the bason or plate?

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. 1 Cor. ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a chearful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived. God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute: laying up in store for

for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministred unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John, iii. 17.*

Give alms of thy goods,

and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob. iv. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. xli. 1.*

A PRAYER when you offer your ALMS.

ACCEP T, O Lord! my free-will offering, as an acknowledgment that all I have is received from thee; and as a testimony of that love and charity to my necessitous brethren, which thou requirest, and art pleased to take as done to thyself: and grant that my alms-deeds may be performed with purity of mind, and with such proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of JESUS my Saviour. *Amen.*

DIRECTIONS.

The alms and oblations of the people being now presented unto God, and placed before him upon the holy table, the church has thought this a proper time to proceed to INTERCESSION, which is another branch of charity, extending to all mankind, by recommending them all in their several stations and capacities to Almighty God; because we cannot at any time, hope to intercede so effectually for the whole church

church of God, as when we are about to represent and shew forth to the divine majesty that meritorious sacrifice, by virtue whereof our great High Priest did once redeem us, and for ever continues to intercede for us in heaven. And this is called the prayer for the church-militant, to which you must attend, and repeat it so low as not to disturb the devotions of any one.

The sentences being ended, you must attend unto and repeat with a low voice (so as not to disturb the devotions of any one) the prayer for the church-militant, to be said by the minister.

RUBRICK.

¶ And the priest shall then place upon the table so much bread and wine as he shall think sufficient. After which done, the priest shall say,

THE MINISTER.

Let us pray for the whole state of Christ's church militant here on earth.

Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all christian kings, princes, and governors; and especially thy servant GEORGE, our

king, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this

life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

RUBRICK.

¶ *The Communicants being conveniently placed for receiving the holy sacrament, the priest shall say this EXHORTATION.*

DIRECTIONS.

Now consider whether thou hast sufficiently followed the advice of the Apostle, diligently to try and examine thyself. Consider also the great benefit thou wilt obtain by receiving this holy sacrament with a true penitent heart and lively faith; and with horror reflect on the danger of unworthily presuming to enter into his presence, and approaching this holy feast, without the wedding-garment. For then thou art as much guilty of the body and blood of CHRIST, as the very Jews, who crucified him in person; thou repeatest their cruelty; thou makest his wounds to bleed afresh; and that cup, which worthily received, should be the means of reconciling thee to thy injured GOD, and of the salvation of thy soul, will prove thy damnation.

Thy rash and inconsiderate presumption will kindle GOD's wrath against thee, will provoke him to plague thee with loathsome and painful diseases, to afflict thee with innumerable troubles and calamities; he will make thy whole life a continual series of sorrows, and at last snatch thee out of this world, by some shameful death; when thou shalt be as unfit to appear before him, as by thy unworthiness thou art to approach this blessed sacrament.

Return, therefore, in time, and lay hold on mercy. Humble thyself before the throne of divine grace. Judge and condemn thyself, that thou mayest not be judged of the Lord. Bewail thine own unworthiness; and pray to GOD to accept thee. Reconcile thyself by a true and sincere repentance. Have a lively and steadfast faith in CHRIST, and in all that he hath revealed and ordained. Have a firm hope that GOD will grant whatsoever thou shalt ask in his Son's name: and entertain a perfect charity, which will instruct thee to love GOD above all things, and thy neighbour as thyself.

This will be the true method of amending thy life, and to prepare thee effectually to be a worthy communicant, which is so earnestly recommended by this Exhortation, to be read by the Minister only.

THE MINISTER.

DEARLY beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great if we receive the same unworthily: for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of deaths: judge therefore yourselves, brethren, that ye be not judged of the Lord: repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your

lives and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits, which by his precious blood shedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves

ourselves wholly to his in true holiness and righteousness all the days of our holy will and pleasure, and studying to serve him life. *Amen.*

RUBRICK.

¶ *Then shall the priest say to them that come to receive the holy Communion,*

YE that do earnestly and truly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from

henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

DIRECTIONS.

This INVITATION to draw near, puts us in mind that we are now invited into CHRIST's special presence, to sit down with him at his own table. It invites our bodies to come from the more remote parts of the church, as near to the LORD's table, as we can; and it bids us draw near with faith, without which all bodily approaches can avail us nothing; it being only by faith, that we can really draw near to CHRIST, and take this holy sacrament to our comfort.

Therefore, when thou hearest the priest thus call upon you, ask thy soul, Whether thou dost truly and sincerely repent of all thy sins? Whether thou art in perfect love and charity with all Men? Whether thou dost forgive those that have offended thee, as thou desirest God to forgive thee? and whether thou dost intend to lead a new life? to keep God's commandments with an exact obedience? and to walk henceforward in his holy ways? And then pour out thy heart with godly sorrow, and make thy humble confession to Almighty God.

RUBRICK.

¶ *Then shall this general CONFESSION be made in the name of all those who are minded to receive the Holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,*

THE MINISTER.

A Lmighty God, Father of our Lord Jesus Christ, maker of all things,

judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously

grievously have committed, by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us; the burthen of them is intolerable; have mercy

upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

DIRECTIONS.

Since CHRIST's sufferings are here commemorated, it is most reasonable for us to confess and bewail our sins, that were the cause of them. And since we hope to have our pardon sealed, we ought first with shame and sorrow to acknowledge our transgressions, for his honour, who so freely forgives them; which the congregation here does in words so expressive and pathetical, that if their repentance be answerable to the form, it is impossible it should ever be more hearty and sincere.

RUBRICK.

¶ Then shall the priest (or the bishop being present) stand up, and, turning himself to the people, pronounce this ABSOLUTION.

THE MINISTER.

A Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith, turn unto him;

have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

DIRECTIONS.

While the priest pronounceth this form of ABSOLUTION, observe a strict silence, and with all humility, and your body inclined, attend to the words; and when the priest has concluded, say a hearty AMEN; which, in this, and all such places, does not signify so be it, simply, but to be it, we entirely assent to, and approve of, what has been said.

The priest is required to pronounce the absolution standing, because it is an act of his authority in declaring the will of God, whose Ambassador

bassador he is. But the people receive it upon their knees, in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from GOD.

Don't look upon this absolution as a presumptive act of the priest, or that it receives more or less efficacy from the intention of the priest, that pronounceth it: neither set so light by it, as to imagine it to be merely declarative, or a matter of form, that conveys no benefit to the people upon whom it is pronounced: But consider it sacramentally, conveying pardon to such only, as come duly, or worthily prepared, to receive that absolution from their sins, which being freely forgiven by GOD, are, by his authority, ratified upon earth by his minister. Thus the unworthy petitioner partakes not of that blessing, which is promised to such as come prepared for absolution, no more than the unworthy communicant is entitled to the benefits of a holy communion.

Proportionable to the sincerity of one's repentance is the forgiveness of his sins. If we with a true faith and hearty repentance turn to GOD, he will have mercy upon us; he will pardon and deliver us from all our sins; he will confirm and strengthen us in all goodness, and bring us to everlasting life.

These are the conditions of our salvation, and of our absolution. So that, if we be just and sincere to ourselves, GOD will ratify the priest's absolution of our sins, and perform all the promises he has made to us in this sacrament.

The SENTENCES of SCRIPTURE to be said by the minister immediately after the absolution, are subjoined by our church to strengthen our faith, and to remove all scruples and unreasonable fears, should there arise any doubt about the validity of the foregoing Absolution; for, these sentences are the very promises on which it is grounded, and so overflowing with sweet and powerful comforts, that, if duly considered, they will satisfy the most fearful souls, heal the most broken hearts, and utterly banish the blackest clouds of sorrow and despair.

THE MINISTER.

¶ Then shall the Priest say;

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all ye that travel and are heavy laden, and I will refresh you.
Matt. xi. 28.

So GOD loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith :

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 St. John ii. 1, 2.*

DIRECTIONS.

Having exercised our charity, repentance, and faith, we now proceed to THANKSGIVING, which is so considerable a part of our present duty, that it hath given name to the whole, and caused it to be called the Eucharist, or sacrifice of praise and thanksgiving. A form as ancient almost as Christianity itself; and leads us, as it were, into the other world, or to join with the glorified saints and angels, in praising and adoring that GOD, who hath done such great things for us.

In order, to this, the priest calls upon us to lift up our hearts, by a most quick and lively faith in the most high GOD, the supreme governor of the whole world. And being ready to answer his call, we immediately reply: We lift them up unto the Lord, by casting off all thoughts of the world, and turning our minds unto GOD alone.

RUBRICK.

¶ After which the priest shall proceed, saying;

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ Then shall the priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto thee, O Lord, * holy father, almighty, everlasting God.

DIRECTIONS.

Here observe that our hearts being elevated together, and brought into a right frame to celebrate the praises of GOD, the priest invites us all to join with him in that holy exercise, saying, Let us give thanks unto our Lord God; to which the people having given their consent and approbation, by saying, It is meet and right so to do, he turns himself to the LORD'S TABLE, and acknowledgeth to the divine Majesty,

* These words [holy father] must be omitted on Trinity Sunday.

there

there especially present, that it is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks, &c.

RUBRICK.

¶ Here shall follow the proper preface, according to the time, if there be any especially appointed.

DIRECTIONS.

The minister now looking upon himself, and the rest of the congregation, as communicants with the church triumphant; and all the people, apprehending themselves, by faith, as in the midst of that blessed society, do now join with the heavenly chorus, in singing forth the praises of the most high GOD, the Father, Son, and Holy Ghost, saying, with an exalted voice, the following hymn, which being of divine original (see Isaiah vi. 3.) and repeating the word Holy thrice together, was called TRISAGIUM, or THRICE HOLY, by the Greeks.

THE MINISTER AND PEOPLE.

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore

praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

On the greater festivals, there are proper prefaces appointed, as referred to in the foregoing Rubrick, which are also to be repeated for seven days after the festivals themselves; excepting that for Whit-sunday, which is to be repeated only six days after, because Trinity Sunday, which is the seventh, hath a preface peculiar to itself; to the end that the mercies they commemorate, may be the better riveted in our minds, by frequent repetition; and also that all the people (who in some places could not communicate all in one day) may have other opportunities within those eight days, to join in praising GOD, for such great blessings. Besides there are none of those mercies, but require our thanksgivings for more days than one.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

Because thou didst give of the substance of the Virgin *Mary* his mother, Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord, for he is the very paschal lamb, which was offered for us, and hath

taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended

up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whit-Sunday, and six days after.

THrough Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth,

giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity only.

WHOM art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the

glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces shall immediately be sung or said:

Therefore with Angels and Archangels, and with all the company of

heaven, we laud and magnify thy glorious name, evermore praising thee and saying,

saying, Holy, holy, holy, thy glory. Glory be to Lord God of hosts, heaven and earth are full of thee, O Lord most high. *Amen.*

DIRECTIONS.

Here add this particular EJACULATION.

JOIN therefore, O my soul! with the celestial company of Angels and Archangels, in joyful praises to the great God of heaven

and earth; and let all parts of the creation, which are full of his glory, sing eternal praises to their glorious Maker.

The nearer we approach to these holy mysteries, the greater reverence we ought to express; for as it is by God's free grace and goodness, that we have the honour to be admitted to his TABLE, it is, at least, our duty to acknowledge it to be a free and undeserved favour, to be attributed to the mercy of the giver, and not to the deserts of the receivers. Therefore lest our thanksgivings should lead us up unto too much confidence, we now allay them with this act of humility, which the priest offers up in the name of all them that intend to receive the communion; therein acknowledging his own and the people's unworthiness, and bidden imperfections, in words taken from the most ancient liturgies.

RUBRICK.

Then shall the priest, kneeling down at the Lord's table, say, in the name of all them that shall receive the communion, this prayer following:

WE do not presume to come to this thy table, O merciful Lord trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord, whose property is always to have

mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

DIRECTIONS.

Make this act of humiliation your own, by your most devout attention, and by joining with an hearty AMEN. And as there will be some time for the priest to place the bread and wine for consecration, fill it up with the following meditation.

Pre-

26 COMPANION TO THE ALTAR.

Presume not, O my soul ! to approach this holy table, upon any vain dependence on thy own righteousness, but on the infinite mercies of God. Our best works are unprofitable services. We are not worthy so much as to gather up the crumbs under the Lord's table; but we are treating with a God, whose goodness is infinite, and whose mercy is greater than our sins. Therefore, relying on the merits of our Saviour, and trust-

ing in the promises of God, that he will hear our prayers, accept our contrition, and admit the sincerity of our repentance : beseech him, my soul ! to inspire us with his grace, that I may so eat the flesh of his dear Son Jesus Christ, and drink his blood, that this sinful body may be made clean by his body ; and thou, my soul, may be washed by his most precious blood, and that we may ever dwell in him, and he in us.

RUBRICK.

¶ *When the priest, standing before the table, hath so ordered the bread and wine, that he may with more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of CONSECRATION as followeth :*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death, until his coming again ; hear us, O merciful Father, we most humbly beseech thee ; and grant that we, re-

ceiving these thy creatures of bread and wine, according to thy son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood : who in the same night that he was betrayed, took bread, [Here the priest is to take the patten or dish into his hands] and when he had given thanks, he brake it [here the priest is to break the bread] and gave it to his disciples, saying, Take, eat, [here the priest is to lay his hands on all the bread] This is my body, which is given for you : Do this in remembrance

membrance of me. Likewise after supper he took the cup, [here he is to take the cup into his hands] and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this [here he is to lay his hand upon every vessel, be it

chalice, cup or flagon, in which there is any wine to be consecrated] is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

DIRECTIONS.

Observe the priest when breaking the bread; and remember how Christ's blessed body was torn with nails upon the cross; observe him pouring out the wine; and remember how his precious blood was spilt likewise; and then consider they were your sins which caused both, which should work in you a great sorrow for them, and then a great hatred and a firm resolution against them, and withal engage you to thankfulness and love, resolving to express it by an universal obedience in your conversation.

This form of consecration being a mere act of authority, and the peculiar business of the officiating priest, you must by no means interfere with him in his office, by vain repetitions of any part thereof; but employ yourself in this, or the like prayer of intercession:

When the priest consecrates the elements.

O God, our God, who didst send our Lord, the Son of God, Jesus Christ, the heavenly bread, and life-giving food! the saviour! redeemer! and benefactor of the whole world! to bless and sanctify us: Do thou bless this sacrifice now before thee, and accept it upon thine heavenly altar. In thy great mercy and goodness remember thy servant who offers,

and those for whom he offers; and preserve both him and us unblameable for the celebration of thy divine mysteries, through Jesus Christ, who is our high priest, that offers, and also the sacrifice that is offered; and to whom, with thee, O eternal Father, and most holy, good, and life-giving Spirit, be all glory and thanks, now, henceforth, and for evermore. Amen.

DIRECTIONS.

The consecration being performed, the priest kneels down and composes himself to repeat, or recollect secretly some short prayer or ejaculation of faith, repentance, obedience, and hope, before he receives the consecrated bread and wine.

During

During this interval of private devotion, by the priest officiating, improve thy time with these, or some of the following prayers and meditations.

The P R A Y E R,

When the priest is in his private devotions.

LOOK down, O Lord ! from heaven, thy holy habitation, and from the throne of thy kingdom, and send thy holy Spirit to sanctify us, while we adore thy blessed Son, Jesus, here invisibly present with us in

this his sacred ordinance. Be pleased with thy powerful hand, to bestow upon this thy ministering servant, thy immaculate body, and precious blood ; and by him do thou likewise give the same to all thy people.

add ;

O Gracious Lord God ! I beg, pray, and beseech thee, that I and all here present, may be counted worthy to partake of the heavenly and tremendous mysteries of this sacred spiritual table, with a pure conscience, that we may receive them for the remission of our sins ; for the

pardon of our offences ; for the communion of the Holy Ghost ; for an inheritance of the kingdom of heaven ; for affiance and confidence in thee ; and not to our judgment and condemnation. All which grant us, O merciful Father, through the merits of Jesus our Saviour. *Amen.*

R U B R I C K.

¶ *Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons in like manner, (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take

and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving.

D I R E C T I O N S.

Observe the people taking and eating the bread, taking and drinking the wine, for it signifies their particular taking hold on Christ by trust and faith ; their flying to, and apprehending him, as the means of their salvation, and the pardon of their sins tendered to them in this blessed sacrament.

Whilst

Whilst the priest is receiving the holy communion himself, and administering the same to the congregation, join with him, by adding to each prayer an hearty AMEN: and in thy heart earnestly pray, at the receiving and administering of the bread, That the body of our Lord JESUS CHRIST, which was given for thee, for him, and all the world, may preserve your bodies and souls unto everlasting life: and earnestly beg of God to assist them and thee, at this instant, with his grace, that ye may eat his bread in pious remembrance of our Saviour's passion, and feed on him in your hearts by faith with thanksgiving.

EJACULATIONS.

Whilst the minister is receiving, and before you can find opportunity to receive, say,

Lord, I am not worthy that thou shouldst come under my roof.

I have sinned and done wickedly in thy sight; what shall I do unto thee, O thou preserver of men.

[Here recollect the most grievous sins.]

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord! who may abide it?

But with thee, Lord! there is mercy, and with him is plenteous redemption.

Also at the receiving and administering of the cup, pray that the blood of JESUS CHRIST, which was shed for all, may preserve their bodies and souls unto everlasting life: and earnestly beg of God so to assist them, at this instant, with his grace, that they may drink this in remembrance of CHRIST's blood shed for them; and that they may praise and magnify his holy name, in a most thankful commemoration of his death, and of the great benefits and blessings they receive thereby.

Behold, O Lord! thy beloved Son, in whom thou art well pleased. It is he that doth invite me. It is he that hath ordained this holy sacrament, in memory of that sacrifice, which he offered for transgression and sin.

Hearken to the cry of his blood, which speaketh better things than that of Abel.

By his agony and bloody sweat; by his cross and passion; good Lord! deliver me.

RUBRICK.

¶ And the minister that delivereth the cup to any one, shall say,

THE MINISTER.

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul

unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Dr-

DIRECTIONS.

Being come up to the place, before the holy table, where the people meet to receive the bread and wine from the hands of the minister, (which is done most conveniently while the priest is communicating) kneel down in the most decent humble posture. Take off thy gloves, at least from thy right hand, with which thou art, if possible, to receive the bread and the cup, from the hands of the minister. Eat all the bread he gives thee carefully, avoiding to drop any crumbs; and drink of the cup, by taking it into thine own hand, sipping only as much as shall make thee sensible of having received the wine.

Be very intent upon what you are about; but beware, lest while you strive after too great an elevation of your heart, your thoughts be lost and bewildered: A serious and composed mind is best; and a regular and equal devotion is more acceptable to GOD, than the flights and fancies of a confused mind. Do not pretend to repeat, either aloud or softly, the words the minister uses in delivering the bread and wine: your business being to attend soberly to what he says, and then to say Amen. I tell you this, because an idle custom has prevailed of people's repeating what the minister says, to the disturbance of the minister, and to the hindrance, I dare say, of their own devotions, which would be furthered by a grave and silent attention. And if these devotions do not hold out to the end, you may listen to the minister delivering the bread and wine to the other communicants, and say a hearty Amen to each of them; for that is praying for the greatest blessing God can bestow on them, the preservation of their body and soul unto everlasting life.

A PRAYER before you communicate.

O My God! pardon, dis-
charge, and forgive me
all my sins, whether I have
offended thee in thought,
word or deed. Keep me un-
blameable and uncondemn-

ed, that I may worthily ap-
proach thy table, and receive
the body and blood of Christ,
to the health and salvation of
my soul and body, through
Jesus Christ. Amen.

Immediately before you receive, say;

THOU hast said, that
he that eateth thy
flesh, and drinketh thy
blood, hath eternal life.

Behold the servant of
the Lord; be it unto
me according to thy
word.

While

While you are eating the Bread, say;

LORD, I believe, help thou mine unbelief!
Mark ix. 24.

I believe that thy flesh is

Before receiving

IWill receive the cup of salvation, and call upon the name of the Lord.

I believe that thy blood is drink indeed; and that, except we eat thy flesh, and drink thy blood, we have no life in us.

Having drank the Cup, say;

O God of peace! through the blood of the everlasting covenant, make me perfect in every good work to do thy will, working in me what is well pleasing in thy sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Heb. xiii. 20, 21.

Worthy art thou, who wast slain, to receive power and riches, and wisdom, and strength, and honour and glory, and blessing. *Rev. v. 12.*

DIRECTIONS.

As soon as you conveniently may, after receiving the cup, if there be a numerous communion, rise from your knees, bow towards the altar, and retire to thy seat to finish thy devotions, while others communicate; filling up that space with the most solemn acts of adoration, love and acknowledgment.

A THANKSGIVING after communicating.

From St. JOHN CHRYSOSTOM'S Liturgy.

Being made a sincere and worthy communicant of the divine, holy, unspotted,

immortal, celestial and life-giving mysteries, I render unto thee due thanks and praise.

O Lord,

O Lord! Receive, save, have mercy on me, and keep me, O God! by thy grace: and praying that every day may be perfect, holy, peaceable, and free from sin, I commend myself, my whole life, and all here present, and thy servant, [here mention such

person or persons, who desire, or for whom thou art desirous to offer up thy prayers] O Christ, my Saviour, for thou art our sanctification, and to thee, with the Father, and the Holy Ghost, be all glory now, henceforth, and for evermore. Amen.

DIRECTIONS.

If time should permit, by reason of the many communicants, recite the xxxivth Psalm, or use the following meditation.

A MEDITATION after COMMUNION,

Or after you have retired for devotion, at home.

THOU hast now, O my soul, received that blessed sustenance, which thou hadst earnestly and faithfully prayed for.

Bless the name of the Lord, who hath vouchsafed to give thee possession of his body and blood, to permit thee to dwell with him, and unite thee to himself.

O adorable greatness! O immense goodness! that hast not only condescended to feed me at thy table, but hast offered thyself to me for food and nourishment.

What return shall I make for the benefits God hath bestowed on me, who hath received the cup of salvation?

Shall I not love thee continually, O my Saviour, after this excess of love thou hast shewn me?

Thou hast expressed thy love in the greatest instance, in laying down thy life for my sake; and shall not I, in return for this, endeavour only to live for thee?

Thou hast this day wholly communicated thyself to me; and shall I not from henceforth be always thine?

Remove from me, O my God, all ingratitude and insensibility of thy love and my own salvation.

Give me grace to protest and resolve before thee, that I will be ever faithful to thee, and never part from thee, by disobedience to thy commandments.

Let thy restraining grace prevent my body from being any more defiled with worldly pleasure, and my soul from being overpowered by my will to commit any sin.

Strengthen

Strengthen me in the resolutions, which I here make before thee :

That I may serve thee in body and soul :

That I may be able to correct the evil inclinations of them both :

That I may be able to fight against, and deny myself, all my former delights, and never more gratify my concupiscence, anger, ambition, or any other passions ; but with a due resignation both of soul and body, submit myself wholly to the blessed direction of thy holy will and pleasure.

I can do nothing of myself ;

all my sufficiency is from my God ; without his assistance I can do nothing.

Strengthen me, therefore, O my God ; that I may conquer all difficulties, which meet me in the way of my salvation.

Pity my weakness ; pardon my sins ; and let thy heavenly grace supply my defects, that I may faithfully perform the promises I have made to thee, my God !

O holy, blessed, and glorious Trinity, Father, Son, and Holy Ghost, three persons and one God, have mercy upon me, now and for ever. *Amen.*

RUBRICK.

¶ *When all have communicated the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.*

DIRECTIONS.

No body can with decency rise from table without first giving thanks for the blessings received ; and it is accounted ill manners to depart abruptly from a friend's house, the moment we have refreshed ourselves at his table : How much more indecent and unmannerly would it be for us to depart abruptly from the LORD'S TABLE ? Our Saviour himself concluded his last supper with a hymn (supposed to be the paschal hal-llelujah) in imitation of which, all churches have finished this feast with solemn forms of prayer and thanksgiving. Therefore repeat the Lord's Prayer, as the Rubrick directs, with an audible voice.

RUBRICK.

¶ *Then shall the priest say the Lord's Prayer, the people repeating after him every petition.*

QUR Father which art in heaven, hallowed be thy name, thy kingdom

come, thy will be done in earth, as it is in heaven. give us this day our daily bread,

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and

and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but de-

liver us from evil: for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

DIRECTIONS.

¶ *The Lord's Prayer is placed first in the Post COMMUNION; for, having now received CHRIST in our hearts, it is fit the first words, we offer unto God the Father, should be his: We know that to as many as receive CHRIST, he gives power to become the sons of GOD; so that we may now, all with one voice, and one heart, address ourselves cheerfully, and with confidence call him, Our Father, &c. And then with a low voice, say the following prayer with the priest.*

RUBRICK.

¶ *After shall be said as followeth:*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto

thee; humbly beseeching thee that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and, with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

DIRECTIONS.

This prayer is what the priest most commonly useth, which consists chiefly of vows and resolutions, proper to express our love and duty. It is also a dedication of ourselves to GOD; and as such, it is a most proper part of the Communion Office: For, since CHRIST hath put us in mind of his infinite love in giving himself for us; and in this sacra-

ment

ment be hath given himself to us; and since we have chosen him for our Lord, and solemnly vowed to be his servants, it is very just and reasonable, that we should also give up ourselves wholly to him, in such manner as this form directs us.

In repeating this prayer with the priest, observe such a strict silence, that the sound of your voice may not be heard, even by the person nearest to you. For, though it is proper to join heartily with the minister in the words of the prayer, it must be done with that precaution and decency, as not to disturb the people, nor interrupt the officiating minister. Only at the conclusion of the prayer, exalt your voice with a hearty Amen.

It is quite otherwise in regard to the following hymn, in which the whole congregation joins the minister with their voices, as well as with their hearts and words:

RUBRICK.

¶ Then shall be said or sung,

Glory be to God on high,
And on earth peace, good
will towards men. We praise
thee, we bless thee, we worship
thee, we glorify thee,
we give thanks to thee for
thy great glory, O Lord
God, heavenly King, God
the Father Almighty.

O Lord, the only begot-
ten Son, Jesu Christ; O Lord
God, Lamb of God, son of
the Father, that takest away
the sins of the world, have

mercy upon us. Thou that
takest away the sins of the
world, have mercy upon us.
Thou that takest away the
sins of the world, receive our
prayer. Thou that sittest at
the right hand of God the Fa-
ther, have mercy upon us.

For thou only art holy,
thou only art the Lord,
thou only, O Christ, with
the Holy Ghost, art most
high in the glory of God
the Father. Amen.

DIRECTIONS.

This finishing the Communion Service, on the part of the people, with a hymn, is a direct imitation of our Saviour's practice, (Matt. xxvi. 30.) and conformable to the usage in the Christian church in all ages, and with very little variation of the form.

The former part of it is of divine extraction, sung by the angels that celebrated the nativity of our Saviour. (Luke ii. 1. 4.) And the whole hymn, with very little difference, is extant in the apostolick constitutions, and was established to be used in the church service, by the fourth council of Toledo, a thousand years ago.

The hymn being ended, all the people should kneel down, with great humility, and receive the blessing, with which the priest shall then dismiss the congregation, according to an ancient usage; none being permitted to depart from the communion service till the blessing was pronounced, either by the priest or bishop.

The form here made use of is composed from Philippians iv. 7. and Numbers vi. 24, &c. in the following words:

RUBRICK.

¶ Then the priest (or bishop, if he be present) shall let them depart with this blessing:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

DIRECTIONS.

The assisting minister generally saith one or more of these collects which follow, between the hymn and his pronouncing the blessing; for which reason, and as these collects are very plain and comprehensive, and composed chiefly from the very words of scripture, applicable to most persons, at such a time, I shall here insert them at length from the Common Prayer Book.

RUBRICK.

¶ Collects to be said after the offertory, when there is no communion, every such day, one or more, and the same may be said also, as often as occasion shall serve, after the collects either of morning or evening prayer, communion, or litany, by the discretion of the minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life they may ever be defended by thy most gracious and ready help, thro' Jesus Christ our Lord. Amen.

O ALMIGHTY Lord and everlasting God vouchsafe, we beseech thee to direct, sanctify, and govern both our hearts and bodies in the ways of the laws, and in the works of the commandments; that through thy most mighty protection both here and ever we may be preserved in body and soul through our Lord and Saviour, Jesus Christ. Amen. Gran

Grant, we beseech thee Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through

Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and

our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name; we beseech thee mercifully to incline thine ears to us that have now made our prayers and supplications unto thee, and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord.

DIRECTIONS.

When the congregation is thus dismissed, don't hurry out of the house of God, as if you were afraid to stay longer; or as one tired with the conversation, which you have entered into with heaven; but keep on your knees, so long, at least, as till you have said the following prayer, and the song of SIMEON.

A short PRAYER after the Communicants are dismissed.

Blessed Lord, grant that neither I, nor those who have communicated with me in this holy sacrament, may ever rest in the means, without attaining the end; but

more holy, by the practice of holiness, in all its instances; and more like unto thee our God, by imi-

tating thee in truth, righteousness and goodness, thro' Jesus Christ our Lord. Amen.

The SONG

LORD, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation:

Which thou hast prepared before the face of all people:

At Noon on the day after Receiving the Sacrament.

DIRECTIONS.

Being returned home from church, take care that nothing shall deprive thee of that peaceable and religious temper, with which thou wast possessed at the time of thy departure from the house of God, and his holy table; and before thou engagest thyself in any worldly or family affair, retire privately, either before dinner, which is most eligible, or at any convenient time, as soon as may be, afterwards.

A PRAYER at home after the SACRAMENT.

OMerciful Father, whose goodness towards mankind is particularly seen in that love of souls, for whose everlasting welfare thou hast been always consulting, and hast left no method of love unattempted to refine them from sin and misery; I bless thy holy name for all thy graces and benefits bestowed upon me; especially for that amazing instance of thy love, in giving thy son to die for me, to restore me to thy favour, which I had forfeited by my sins. And more especially I laud and magnify thy glorious name for that op-

portunity, which thou hast this day given, of commemorating the death and passion of my blessed Redeemer, and also of partaking of his merits, in the participation of that holy ordinance, which he hath appointed. I have devoted myself entirely to thee, and must acknowledge thy service to be the most perfect freedom, and that thy acceptance of my best performances lays new obligations upon me to love thee more, and serve thee better: Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of

of this great duty, and I beseech thee to assist me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those vows and resolutions, which I have made unto thee. And if at any time I should be so unhappy, as to offend thee wilfully (which I beseech thee to prevent for thy mercy and compassion sake) help me speedily to recover myself by a serious repentance and by renewed resolutions of greater care and diligence, and to apply myself to my blessed Saviour, to

Then bowing

PRAISED be the God, who blesses, sanctifies, protects and unites us all,

beg his pardon, and to renew my covenant with him, and to implore more earnestly the power of his holy Spirit for strength against all temptations; that by such frequent communion with him, I may partake more and more of his grace, and live better and better, till I get an absolute victory over all those sinful lusts and affections, which have prevailed over me. Hear me, O my God, in this, and whatever else thou knowest to be needful for me, even for Jesus Christ his sake. *Amen.*

the Head say,
by the participation of his holy mysteries, and who is blessed for ever. *Amen.*

In the EVENING of the Day after having received the SACRAMENT.

DIRECTIONS.

You are piously and prudently to divide the afternoon of this, and all other Sundays, between the public service, family duties, private devotions, offices of charity, if they present themselves, and I will add, your own necessary refreshment: For I am not so strict as totally to forbid you, some time upon that day, to unbend your mind, and relax your thoughts, by any company and conversation, that is instructive and innocently diverting; but I absolutely forewarn you against all places of public resort, all gaming and sportful exercises, as giving offence to some, and bad examples to others.

Having devoutly spent the afternoon at church, if possible, I would recommend the following spiritual exercise for the Sunday evening at home.

The MEDITATION.

How to live well after receiving the Holy Communion.

Eschew evil and do good: Seek peace and ensue it. 1 Pet. iii. 11.

I. **O** How secure and sweetly do they sleep, who go to bed with a quiet consci-

ence, who after a day of faithful industry, in a course of just and pious living, lay

down their wearied heads in peace, and safely rest in the bosom of thy Providence. If they awake, their conscience comforts them in the dark, and bids them not fear the shadow of death; no, nor even death itself, but confidently look up, and long for the dawn of the everlasting day.

II. Let this therefore be our care, O my soul! to note, censure, and correct ourselves; to strive for mastery over the passions that disturb us, and dismiss from our thoughts what no way concerns us. Are not our occasions sufficient to fill up as much time as this life deserves? does not the other, at least, deserve every minute of leisure we can spare for this?

III. Let the ungodly pursue their wicked liberties, and

say, and do, as they think fit: what's that to thee, O my soul! who shall not answer for others unless thou some way makest their faults thy own. Thy pity may grieve, and thy charity endeavour: but if they will not hear, follow thou thy God: follow the way that leads to truth: follow the truth, that leads to life: follow the steps of thy beloved Jesus, who alone is the way, the truth, and the life.

IV. Follow his holiness in what he did: follow his patience in what he suffered: follow him that calls thee with a thousand promises: follow him that crowns thee with infinite blessing, and follow thy faithful Lord, O my soul! to the end, and thou in the end may be sure to possess him for ever.

A PRAYER for SINCERITY.

Blessed are they that keep his testimonies, and seek him with their whole heart. *Psalm cxix. 2.*

THOU knowest, Lord! the infirmity of our nature, and the weakness of our mortal state: nor dost thou exact an absolute obedience of life from thy servants, but dost make merciful allowances for our frailty, if we be not wanting to ourselves, in a careful watching over our ways, and in earnest and hearty endeavours to please thee. Thou

shewest to thy servants thy acceptance of them, by the comfortable testimony of thy holy Spirit within our hearts, that bears witness with our spirits, that we are the children of God, and that thou art always ready to reward us, with the kindness and disposition of a tender father: grant that I may obtain this blessed testimony of my own

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conscience: and make me ever careful and solicitous to fulfil my duty towards thee, thro' the grace of our Lord Jesus Christ, our only mediator and advocate. *Amen.*

The P R A Y E R,

For a sincere and real practice of Religion.

GREAT God of sincerity and truth, thou hast made known thy ways and will to the sons of men, that, by walking by so divine a rule, they might find grace and acceptance in thy sight, and be everlastingly rewarded by thy mercy. The end of that holy law thou hast given us, is our obedience; and, if we profess to know thy sacred commandments, happy are we, if we do them, and not otherwise; for without this, all our knowledge is as nothing, and is emptiness before thee; nor wilt thou regard vain words; but by our good deeds and actions shall we be approved of, and accepted by thee; and thou hast declared in the Gospel of thy blessed Son, that all the workers of iniquity shall depart from thy presence, whatsoever spiritual advantages or privileges they may, in any other respect boast of, or enjoy.

Grant, O Lord, that the conviction and belief of this great truth may sink deep into my spirit; that by a di-

ligent and careful obedience in thy ways, and by governing my life and actions according to thy precepts, and the declarations of thy holy word, I may find mercy and peace with thee at the last day. That the more perfectly I know my duty, the more careful I may be to perform it; and that I may not be of the number of those, who hear thy word, and do it not, deceiving their own souls; that in the time of temptation and trial, and when Christ shall come to judge the world according to truth, that I may not be like the man who built his house upon the sand; so that when the floods came and the winds blew, and beat upon that house, it fell: and great was the fall of it: but that I may be able to stand before thee, my God! and do what thou hast commanded. Grant this, O Lord, for thy mercy and truth's sake, thro' the most powerful merits of the same blessed Jesus, my Saviour and Redeemer. *Amen.*

Our Father, &c.

DIRECTIONS.

Having supped and retired to bed, look upon that place of rest as the emblem of the grave; and that it is your interest, before you lie down thereupon, to recommend your soul, in a special manner, to the care of its maker; lest it should be required of thee this night, and thou shouldest be found unprepared to enter into the joy of thy Lord.

A PRAYER at going to bed (every night) before you undress.

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me to dwell in safety. Psalm iv. 9.

O God, my creator; and mighty deliverer, who hast taught me to put off, concerning the former conversation, the old man which is corrupt according to deceitful lusts: lighten the eyes of my mind, that I may consider the great danger of those, who venture to sleep before they have made their peace with God and man; and do all in my power to confirm my faith, and to secure thy favour by my sincere repentance, before I lay me down to rest. Let the sun of righteousness shine into me, and dispel all

darkness from my heart. Defend me from the terrors of this night, and from every evil that walketh in darkness. Indulge me with sleep free from all diabolical illusions, idle, and filthy dreams. Refresh my wearied spirits; and grant that I may see the early day in which to honour, praise, and adore thee, both with my mouth and heart, and by a faithful and just discharge of my duty in that state of life, in which, thou my God, hast thought good to place me: and this I beg through Jesus Christ, my Lord and Saviour. Amen

When you lay down in your bed, say,

The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? Psalm xxvii. 1.

IN the name of the Lord Jesus Christ, who was crucified, and laid in the grave for me, I lay me down to rest and to sleep: vouchsafe, O God, the Almighty Father, to bless, save, and defend me, sleeping and waking, that the enemy may have no advantage

over me, nor the son of perdition approach to hurt me; and that whether I sleep or wake, live or die, I may be thy servant, the child of God, and an inheritor of the kingdom of heaven, together with thy beloved son Jesus Christ, my Lord and Saviour. Amen.

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